opportunities God grants for the exercise of love. Have we not also heard of the Greek slave-sage, Epictetus—how his master was hard-hearted and, for some slight lapse on his part, put his leg- into the torturing machine ? Says the sage, [k] Don't you apply it too hard. I shall at that rate become a cripple and be of no use to you hereafter' ? With the broken, leg, in old age, he can, say, (< You, younger men, may go about freely and enjoy the blessings of life; grey-haired and lame, I am thankful 1 can sit down and glorify my God."

And what is it that nevertheless holds us back from the Divine Mother? It is the ignorance of this fact—that though ever so rebellious, ever so ungrateful, ever so unworthy, the Divine Mother holds *us* dear and paradoxical as it may seem, unjust as it may appear, in the economy of the Divine Mother the greater the sin, the dearer the child ; the stronger the invitation, the more torturing the consciousness that all that abundant, inexhaustible love has been so bestially ignored.

From the above, it will be seen why Saint Ramakrishna Parama Hamsa would dance in, ecstasy in adoring the

Supreme Being as ‘ *The M of her of mothers '* and feeling how
dear each soul is to its great Source, even as the promising,
darling child to the discerning loving mother.
In no other Upanishad has the *Personality of God,* in the
sense in which we understand the expression in the present
day—an aspect that makes religion practical and personal, as
concretised in the preceding paragraphs—received so great
a stress than in the *Svetesvatara.* In this Upanishad, God and
the soul, though their original identity is not denied, are yet
cleaily distinguish d from e&ch other. They are, as already
stated in Chap. X, *supra,* compared to "two birds related
to each other and fi tends/' They are sheltered in the same
tree. *"One of them, the human soul, oafs sweei fruits while
'Hie other .Paramatman (the Supreme - Swi) looks- on -without*